

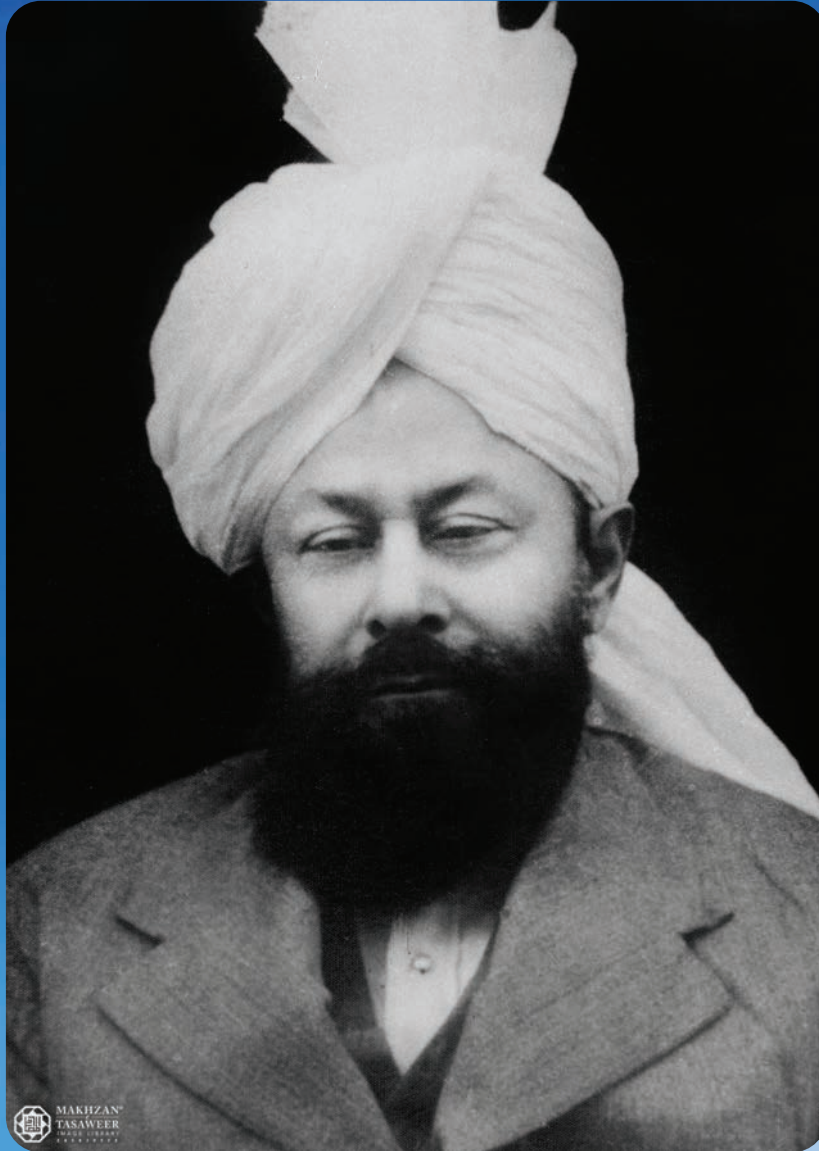
AHMADIYYA BULLETIN

FEB 2023

TABLIGH 1402

**“So that the superiority of
Islam and the dignity of God’s
word may become manifest
unto the people.”**

Prophecy of Musleh Mau’ūd
20th February 1886



**‘He will be the means of procuring the
release of those held in bondage’**

Prophecy of Musleh Mau’ūd
20th February 1886

Hazrat Mirza Bashir-ud-din Mahmood Ahmad Khalifatul Masih II
(May Allah be pleased with him)
Chairman of All India Kashmir Committee

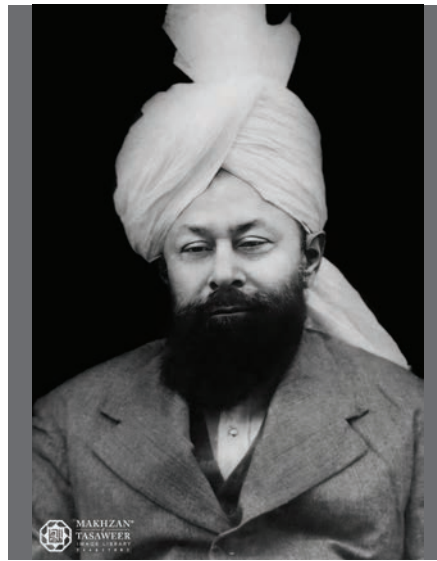
“Unwarranted bloodshed and indiscriminate arrests of Muslim leaders have considerably changed the situation. If the imprisoned leaders are at once released, representatives of Kashmir Muslims, I hope, will spare no pains to create an atmosphere of peace.”

(The Civil and Military Gazette, 28 September 1931, p. 7)

In the Name of Allah, Most Gracious Ever Merciful



4. 'Remarkable Scholarly
Achievements
of the Promised Reformer'



22. MUSLEH
MAU'UD JALSAS IN
THE UK

10. Virtual Meetings held with
Hazrat Khalifatul Masih V (aba)

10: Virtual Meeting of Lajna Ima'illah Students from India
11: Virtual Meeting of Norwegian Ansar

28. PEACE SYMPOSIUM

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CONTENTS

3

The Holy Qur'an, Hadith & writings
of the Promised Messiah ﷺ

14

'He will be the means of
procuring the release of those
held in bondage'

18

The manifestation of the true &
the high, It shall be as if Allah has
descended from heaven

22

Musleh Mau'ūd Jalsas in the Uk

24

National Basketball
Tournament 2023

26

Peace Symposium – Edinburgh &
Fife

27

Humanity First Response to the
Earthquake in Turkey



4

Summary of Friday Sermons:

17 FEB 2023

10 FEB 2023

28 UK NEWS

28. Peace Symposium

30. Face to Face Atfal Classes in UK Jama'at

32. Warm Rooms and Food Banks in UK Jama'at

34

CHILDREN'S Pages

34. Three In The Cave

35. Puzzles



اعوذ بالله من الشيطان الرجيم

The Holy Qur'an

1. In the name of Allah, the Gracious, the Merciful.
2. Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise.
3. He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error;
4. And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise.
5. That is Allah's grace; He bestows it on whom He pleases; and Allah is the Lord of immense grace.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ
الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ هُوَ الَّذِي بَعَثَ فِي
الْأُمَمِ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا
مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ
لَنَبَايِلُحَقُّوَابِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ ذَلِكَ
فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٤﴾
سورة البقرة

Hadith

Narrated by Abu Huraira رضي الله عنه: While we were sitting with the Prophet (ﷺ) Surat Al-Jumu'a was revealed to him, and when the Verse, "And He (Allah) has sent him (Muhammad) also to other (Muslims)...." (62.3) was recited by the Prophet, I said, "Who are they, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) did not reply till I repeated my question thrice. At that time, Salman Al-Farisi was with us. So Allah's Messenger (ﷺ) put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiya (pleiades, the highest star), even then (some men or man from these people (i.e. Salman's folk) would attain it."

Sahih al-Bukhari – 4897 -The Book of Prophetic Commentary on the Qur'an (Tafseer of the Prophet (ﷺ))

Hazrat Abudullah bin Amr رضي الله عنه narrates that the Holy Prophet (ﷺ) said, "Jesus, son of Mary, will descend on earth and shall marry and have children."

(Mishkat al-Masabih, Kitab al-Fitan, Hadith 5508)

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا
جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَأُنْزِلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ {وَآخَرِينَ
مِنْهُمْ لَنَبَايِلُحَقُّوَابِهِمْ} قَالَ قُلْتُ مَنْ هُمْ
يَا رَسُولَ اللَّهِ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ
ثَلَاثًا، وَفِينَا سَلْمَانُ الْفَارِسِيُّ، وَضَعَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى
سَلْمَانَ ثُمَّ قَالَ "لَوْ كَانَ الْإِيْمَانُ عِنْدَ
الشَّرْيَاءِ لَنَالَهُ رِجَالٌ - أَوْ رَجُلٌ - مِنْ هَؤُلَاءِ."

عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ عِيسَى ابْنُ
مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيُولَدُ لَهُ

From the Writings of the Promised Messiah عليه السلام

"... the reality behind reviving the dead is that one prays and asks for the soul to be brought back; such reviving of the dead has been attributed to the Messiah and some other Prophets in the Bible, regarding which the critics have much to say. ... what benefit could the imperfect soul of a morally corrupt or materialistic person who is but another man from among common men, grant the world?

In this instance, by the grace and beneficence of God Almighty, and by virtue of the blessing of the Seal of the Prophets (ﷺ), that Benevolent God accepted this humble one's prayer, and promised to send a soul so holy, that its apparent and hidden blessings would spread all over the world."



‘Remarkable Scholarly Achievements of the Promised Reformer’

FRIDAY SERMON SUMMARY: 17 FEB 2023

After reciting Tashahhud, Ta’awwuz and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad (aba) said that as every Ahmadi knows, 20th February is commemorated with regards to the Prophecy of the Promised Reformer, and programmes are held across the Jama’at. Though this is still a few days away, His Holiness (aba) said he thought it best to mention a few things in this regard during this sermon.

The Grand Prophecy of an Illustrious Son

His Holiness (aba) said that the Promised Messiah (as) received a revelation promising a son who possessed many excellent qualities through the grace of God and His help. The prophecy vouchsafed to the Promised Messiah (as) is as follows:

‘I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey.

A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God’s word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.'

His Holiness (aba) said that in accordance with this prophecy, Hazrat Mirza Bashiruddin Mahmud Ahmad (ra) was born to the Promised Messiah (as), who would also go on to be chosen by God as the Second Caliph. He later also announced that in fact, he was the very son foretold by God to the Promised Messiah (as).

His Holiness (aba) said that all the aspects of this prophecy were fulfilled in the person of Hazrat Mirza Bashiruddin Mahmud Ahmad (ra), and there are many non-Ahmadis who attest to this as well. His Holiness (aba) said that he would mention some of his great academic achievements.

His Holiness (aba) said that before mentioning these great achievements, it is important to first preface them by saying that growing up, he endured very frail health during his childhood; his eyesight was very weak and he even started losing vision in one

eye. Furthermore, he did not have any conventional education, in fact, he himself mentions that his formal education was only at the primary level. However, God Almighty had decreed that he would be filled with spiritual and secular knowledge and as such, he was enabled to deliver such lectures and pen such books that were remarkable and unmatched.

Overview of the Published Works of the Promised Reformer

His Holiness (aba) said that the Promised Reformer's (ra) books, speeches, lectures, sermons, which have been published in book form or are prepared and ready to be published number 1,424. They are in the form of a set called Anwarul Uloom which has 38 volumes. The total number of pages is 20,340.

His Holiness (aba) said that including Tafsir-e-Kabir (the Grand Exegesis) and Tafsir-e-Saghir (the Short Commentary), the total number of pages spanning his work on the commentary of the Holy Qur'an is 28,735. He delivered 1,808 Friday Sermons, which span 18,700 pages. He delivered 51 Eid al-Fitr Sermons which span 503 pages. He delivered 42 Eid al-Adha Sermons which span 405 pages. He delivered 150 Nikah (Islamic marriage announcement) Sermons, which span 184 pages. His addresses to Shura (consultative body) have also been published which span 2,131 pages. There are various other categories as well, and if all the pages of his works are added together, they amount to about 75,000 pages.

His Holiness (aba) said that it has also come to light that the Promised Reformer (ra) also had some publications in Al-Fazal and Al-Hakam which have not been included in Anwarul Uloom yet. There are 55 articles, 27 speeches, 43 question and answer sessions, 220 recorded sayings, and 131 letters have so far been discovered.

His Holiness (aba) said that he has left an expansive intellectual treasure. His Holiness (aba) said that he would first highlight the Promised Reformer's (ra) work on the commentary of the Holy Qur'an and present the views of non-Ahmadis in this regard as well.

Services in Relation to the Holy Qur'an

His Holiness (aba) said that in the Grand Exegesis, Hazrat Mirza Bashiruddin Mahmud Ahmad (ra) provided the commentary for 69 chapters of the Holy Qur'an which span 10 volumes and 5,907 pages. There are more pages of his notes on commentary

which have been found and number the thousands. Similarly, he did a great amount of work in the explanatory translation of the Holy Qur'an in the form of *Tafsir-e-Saghir*. It was his great desire that such a translation for the Holy Qur'an should be completed.

His Holiness (aba) said that once, the Promised Reformer (ra) said that there is no translation of the Holy Qur'an other than *Tafsir-e-Saghir* which is so mindful of the idioms used in the Holy Qur'an and relaying those in its translation. He said that this was the work of God, and He does it through whomsoever He pleases.

His Holiness (aba) said that the Promised Reformer's (ra) commentary is also published in English, in the form of the Five Volume Commentary. In the introduction, he wrote that due to being the student of the First Caliph (ra), there will be many points in this commentary which he learned from him. As such, this commentary will comprise points from the Promised Messiah (as), the First Caliph (ra), and himself. He said that this commentary would help heal the spiritually ill. His Holiness (aba) said that even those who read this commentary today attest to its excellence.

Remarks and Observations on His Works

His Holiness (aba) presented the views of non-Ahmadis who lauded and appreciated the Promised Reformer's (ra) work on the exegesis and commentary of the Holy Qur'an, such as Allamah Niaz Fatehpuri, a renowned scholar who lamented over not having been aware of this commentary before. He expressed that this was the first ever commentary in the Urdu language which could satiate the mind and it was such that even his opponents could not refute the points made in it. His Holiness (aba) also presented the views of a renowned leader of the Ahrar movement, named Maulvi Mazhar Ali Azhar who wrote saying that none among the Ahrar could compete with the knowledge of Hazrat Mirza Bashiruddin Mahmud Ahmad (ra), especially when it came to knowledge of the Holy Qur'an. He expressed his disappointment over the Ahrar movement, saying that they were nowhere near the community of Hazrat Mirza Bashiruddin Mahmud Ahmad (ra). His Holiness (aba) also presented the comments of various other scholars commending the Promised Reformer's (ra) work.

His Holiness (aba) said that on 19th June 1966,

the Qandeel newspaper wrote that *Tafsir-e-Saghir* is presented in a manner that is easy to understand so that it may be accessible to all. Similarly, it also bears in mind the commentaries of previous commentaries of the Holy Qur'an in order to present a comprehensive understanding. The newspaper said that the publication of *Tafsir-e-Saghir* was a great service to Islam. His Holiness (aba) said that these days, *Tafsir-e-Saghir* is banned in Pakistan because it is alleged that it dishonours the Holy Qur'an, whereas their own just people have expressed how beneficial and unmatched it is.

His Holiness (aba) also presented the views of Western and European scholars regarding Hazrat Mirza Bashiruddin Mahmud Ahmad's (ra) commentary on the Holy Qur'an. For example, AJ Arberry, a renowned scholar, said that this commentary was a great achievement. He said that it would not be an exaggeration to say that this work stands distinct in the history of Islamic academics. His Holiness (aba) presented the views of various other scholars and publications.

His Holiness (aba) said that non-Ahmadis have also lauded the various speeches delivered by the Promised Reformer (ra). For example, he delivered a speech which was then published under the title *A New World Order*. A renowned Egyptian journalist and professor Abbas Mahmoud al-Aqqad said that upon studying this lecture, it is clear that the lecturer had full knowledge of fascism, nazism, communism and other world orders, however, he also presented the very correct belief that politicians and governments alone cannot solve problems such as poverty and hunger, rather a spiritual power is required in order to solve these problems and they can only be solved when all people come together. He said that the Promised Reformer (ra) also presented a very just view of the various orders and presented a new order which can be universally accepted and with sound proofs has shown that it is only Islam which possesses the ability to solve all of the world's issues.

His Holiness (aba) said that another lecture delivered by the Promised Reformer was *The Outset of Dissention* in Islam. It was so profound and showed his great prowess over the history of Islam that renowned scholars began considering themselves to be his students. The Promised Reformer (ra) presented that Hazrat Uthman (ra) and the Companions (ra) were free from any fault, and the Companions (ra) did not oppose the Caliphate of Hazrat Uthman (ra). His

Holiness (aba) presented the views of various scholars regarding this lecture, such as Syed Abdul Qadir MA, Professor of the Islamiyyah College Lahore, attested that this was a very scholarly lecture. He said that he himself had also studied history, however there are very few who have been able to get to the root of dissension during the time of Hazrat Uthman (ra) and understanding the events that took place, and then presenting them in such a clear manner. He said that never has there been such a comprehensive work done on this subject in the history of Islam.

His Holiness (aba) also presented the views of scholars regarding the lecture The Political Solidarity of Islam, it was said that by many that although their beliefs were different from that of Hazrat Mirza Bashiruddin Mahmud Ahmad (ra), there was no doubt that he was one of the greatest scholars in India. It was said that no one had refuted the European political philosophy in the manner that the Promised Reformer (ra) had. In fact, after the speech, students could be heard saying that it would be futile to continue supporting the communist view. Another publication said that

this lecture was full of wisdom and insight, and that Hazrat Mirza Bashiruddin Mahmud Ahmad (ra) possessed God-given capabilities.

His Holiness (aba) presented the views of various other scholars as well. His Holiness (aba) said that there were many accounts and comments which he gathered, however all of them cannot be presented due to the shortage of time. Even the ones he did present were summarised as well.

His Holiness (aba) said that all the qualities foretold to the Promised Messiah (as) about the Promised Reformer were all found in Hazrat Mirza Bashiruddin Mahmud Ahmad (ra). God granted him knowledge and understanding, such that no other scholar could compete or compare with. All of his works are a treasure for this Community, and a great deal of work continues to be done to translate his works into English. His Holiness (aba) prayed that may we benefit from these works.

Summary prepared by The Review of Religions

A beautiful prayer of the Promised Messiah ﷺ

اے خداوندِ من گناہم بخش
سوئے درگاہِ خویش راہم بخش
روشنی بخش در دل و جانم
پاک کن از گناہِ پنهانم
دلستانی و دلربائی کن
بہ نگاہِ گرہ کشائی کن
در دو عالم مرا عزیز تویی
و آنچه میخواہم از تو نیز تویی

O my God, forgive my sins, And show me the path to Your Presence.

Vouchsafe light to my heart and soul, And cleanse me of my hidden sins.

Be my Beloved, win my heart and soul, And with a single look, do away with all my tribulations.

You alone are dear to me in both the worlds. All I desire from You is You.

Friday Sermon Summary: 10 FEB 2023

In his book *Tohfa-e-Qaisariyyah* (A Gift for the Queen) which the Promised Messiah عليه السلام wrote to convey the message of Islam to Queen Victoria on her Diamond Jubilee, he said that the Holy Qur'an is full of deep wisdom and is superior to the Gospels in establishing virtue. The True God can be witnessed through the Holy Qur'an. The Holy Qur'an restored the unity of God which was lost in the world. Huzoor said who else was there who could convey the message of Islam to the monarch with such confidence other than the Promised Messiah عليه السلام ?

The Promised Messiah عليه السلام said that the Holy Qur'an has presented complete knowledge and complete guidance for what actions should be carried out. It teaches 'Guide us to the right path' so that we may benefit from the complete knowledge of the Holy Qur'an and then it teaches 'The path of those upon Whom You have bestowed Your blessings' so that we may tread upon the complete path of guidance outlined by the Holy Qur'an. Acting upon the teachings of the Holy Qur'an has a visible benefit whereby one draws nearer to God and increases in virtue.

The Holy Qur'an was revealed at a time when the world was steeped in immorality and disorder was rampant. The Holy Qur'an itself describes it as,

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٥٢﴾

'Corruption has appeared on land and sea.'
(The Holy Qur'an 30:42)

The Promised Messiah عليه السلام said that the Holy Qur'an is a miracle. A miracle refers to something extraordinary which cannot be replicated by any other. Such is the Holy Qur'an that was present to all of Arabia, and none in Arabia was able to present anything like it.

The Promised Messiah عليه السلام explained that the Holy Qur'an states,

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

'This is a perfect Book; there is no doubt in it; it is a guidance for the righteous.' (The Holy Qur'an 2:3)
In other words, this Book has been revealed as a result

of God's knowledge, and is thus free from any doubt or flaw. And because God's knowledge can bring man to perfection, it is a guidance for the righteous.

The Holy Qur'an perfected faith, as God states:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ
الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ ﴿٥٤﴾

'This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion.' (The Holy Qur'an 5:4)

The Promised Messiah عليه السلام said that the Holy Qur'an is a source of spiritual healing. It is full of wisdom that has outlined the perfect religion and has placed spiritual healing in line with physical healing.

The true means of establishing a connection with God is the Holy Qur'an. One cannot establish a connection with Him until they familiarise themselves with His signs and until His light enters their hearts. This connection can only be achieved by following that which has been outlined in the Holy Qur'an.

All the salient signs which should be present in a divine scripture are not present in any book other than the Holy Qur'an. Of the great distinguishing qualities found in the Holy Qur'an, one is that it takes a person from the stage of 'there should be a God' to 'God certainly exists'. Furthermore, none can replicate the signs presented by God in the Holy Qur'an. Even if people gathered together to try and replicate or conjure a sign they would not be able to procure anything that stands anywhere near the signs of the Holy Qur'an. It is only the Holy Qur'an which manifests God's might. And for those who follow the Holy Qur'an, God promises,

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى
فَبَشِّرْ عِبَادِ ﴿١٨﴾

'For them is glad tidings. So give glad tidings to My servants.' (The Holy Qur'an 39:18)

And God also promised in the Holy Qur'an,

أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

'...and whom He has strengthened with inspiration

from Himself. (The Holy Qur'an, 58:23)

And God promises,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٣﴾

'He will grant you a distinction and will remove your evils from you and will forgive you; and Allah is Lord of great bounty.' (The Holy Qur'an, 8:30)

The Promised Messiah ﷺ said that he himself is witness and bears testament to these signs, and the Promised Messiah ﷺ was sent to help us recognise them.

The Promised Messiah ﷺ explained that the stories and accounts found in the Holy Qur'an are actually prophecies. The Holy Qur'an is a stream of verity and an ocean of prophecies. It is impossible for one to reach certainty in God without the Holy Qur'an.

"Sometimes trials can be prolonged. I have mentioned before that I once prayed to Allah asking when we will become free from the persecution and I was told by Allah the Almighty that if for three days, the entire Community, every child adult and youth cries and beseeches Allah like the people of Jonah (peace be upon him), then this can be resolved within three days. This means it is dependent upon us. Ultimately, it (the persecution) will be overcome through prayers".

HAZRAT KHALIFATUL MASIH V (MAY ALLAH
BE HIS HELPER) - VIRTUAL MULAQAT WITH
KHUDDAM AND ANSAR FROM FINLAND
HELD ON 12TH FEB 2023.

Reality, Importance and Blessings of Prayer

The Promised Messiah (Peace be upon him) explaining the essence of prayer writes:

"The essence of prayer is that there exists a power of integration between a pious servant and his Lord. This means that, firstly, God's graciousness attracts man to itself, and secondly the magnetism of man's truth draws him close to God. In the state of prayer this link reaches a stage where it manifests unique characteristics. So when a person in times of severe trials, inclines to God Almighty with complete trust, high hope, total devotion, perfect faithfulness and great courage, he becomes fully aware and breaks down the barriers of stupor (negligence). He marches forward in the sphere of annihilation of the self. He then attains God's audience. God, Who has no partner. His soul then prostrates on His threshold. With this inbuilt magnetic power, he attracts the blessings of God. Then the Lord of Honour and Glory facilitates his affairs. His prayers influence the visible means which in turn create the circumstances which are necessary to achieve his purpose."

Rūhānī Khazā'in, vol. 6, pp. 9 - 10



Virtual Meetings held with Hazrat Khalifatul Masih V (aba)

All reports have been adapted from the press releases issued by the Press & Media Office of the Ahmadiyya Muslim Jama'at.

Virtual Meeting of Lajna Ima'illah Students from India With Hazrat Amirul Momineen (aba)



On 8th January 2023, Hazrat Amirul Momineen (aba) held a virtual meeting with student members of Lajna Ima'illah from India.

Huzoor Anwar (aba) presided the meeting from MTA Studios in Islamabad, Tilford, while the Lajna joined the meeting virtually from Qadian.

The session began with a recitation of the Holy Qur'an after which the students had the opportunity to ask questions.

One enquired what they should do if any Indian state laws or institutions seek to ban them from observing the Islamic Hijab during their studies. Huzoor (aba) responded that they should not be prevented from observing Hijab but if they were, Ahmadi Muslim women and girls should take legal action to uphold their rights to freedom of religion and education. Huzoor (aba) explained,

"You should fight a legal case for your case to observe the Hijab. You should raise the point that they are discriminating against you and seeking to take away your religious rights. If you do not respond then they will stop other people of other faith as well, including Sikhs from wearing their turban. You should raise

your voice against this injustice. The Ahmadiyya Muslim Students Association should write articles in the newspapers and if there are individual cases of injustice the individuals should launch a legal fight against it. In terms of Hijab, you must decide whether you wish to prioritise your faith over the world. You must decide whether you prefer to expose yourselves to the world or follow the injunction of the Holy Prophet Muhammad (peace and blessings be upon him) in which he has said that 'modesty is part of the faith.' This is a decision you must make for yourself... At a minimum you should wear a scarf and if they do not permit you to do so when taking your exams, then set your exams aside and launch a legal fight for your rights."

Another participant asked why there is so much suffering in the world and why God does not stop this suffering. Huzoor (aba) answered,

"The law of nature created by Allah the Almighty is in effect in this world. Allah the Almighty has not said anywhere that when one acts against the laws of nature there will not be any negative reaction. When wars take place and bombs explode, innocent children also die as a result... It is the actions of human beings that cause the war and the death of innocent people."

Huzoor (aba) said that even in wars fought against the Muslims and the Holy Prophet Muhammad (peace and blessings be upon him), innocent Muslims suffered despite the fact that they were promised victory.

“Generally, the law of nature is such that there are consequences to all actions. It cannot be that you carry out (harmful) actions and still hope that you will be saved from their consequences because Allah the Almighty has already told us that the law of nature is in effect.”

Speaking about why children are born with diseases and disabilities, Huzoor Anwar (aba) explained that at times it is the result of certain actions of the parents which results in the children being born with an illness, so even that is a result of the law of nature which is governing the world. However, Huzoor Aqdas (aba) explained that as Muslims, our belief is not restricted to the events in this life, rather those who suffer in this world will be recompensed in the Hereafter.

Hazrat Amirul Momineen (aba) advised her to read both books of Hazrat Khalifatul Masih II in relation to this subject which makes the matter clearer: Ten Proofs of the Existence of God and the Urdu book, Hasti Bari Ta’ala.

Another student questioned what an Ahmadi Muslim should do when forced to choose between her faith and the laws of the country. Hazrat Khalifatul Masih stated,

“The laws of a country that do not clash with the clear injunctions of the Shariah, we must follow them. However, if the laws of a country prevent us from following the commandments of the Shariah, like it is the case in Pakistan, where Ahmadi Muslims are stopped from believing in the Muslim declaration of faith [Shahada], in those circumstances we say that we will abide by every law of the country except those that directly stop us from acting upon our faith. So, whatever the law says we can never disassociate ourselves from the Shahada. Similarly, in Pakistan, the law bars us from praying five times a day and offering the Islamic greeting of ‘peace’ or using any Islamic terminology. However, in this situation, we consider it our religious right and so we act upon our faith. Otherwise, we follow all other laws of the land and are loyal to the country. We even sacrifice our lives for the security and peace of the country and as Ahmadi Muslims we do this in every country where we live whereby we are law-abiding peaceful citizens.”

Virtual Meeting of Norwegian Ansar With Hazrat Amirul Momineen (aba)



On 29th January 2023, Hazrat Amirul Momineen (aba) granted an audience to Ansar from Norway. Huzoor (aba) presided the meeting from MTA Studios in Islamabad, Tilford, while the Ansar joined the meeting virtually from the Baitun Nasr Mosque in Oslo.

Following the preliminaries, Ansar took the opportunity to ask Huzoor (aba) a range of questions.

One recent convert enquired about the need for Khilafat for the peaceful spread of Islam and how a person can build a bond with the Khalifa of the time.

Huzoor (aba) explained,

“It was a prophecy of the Holy Prophet Muhammad (peace and blessings be upon him) that after a dark age of a thousand years within Muslims, the Promised Messiah will appear and he will claim to be the Promised Messiah and the Mahdi, the Guided One. The Holy Prophet (peace and blessings be upon him) used the word for him that, he will stand at the status of Khilafat of the Prophet (peace and blessing be upon him). So, the Promised Messiah (peace be upon him) is the Khalifa of the Holy Prophet (peace and blessings be upon him) and after that, it was also the prophecy of the Holy Prophet of Islam (peace and blessings be upon him) that the system of Khilafat will continue to spread the message of Islam because that is the right time when all the facilities are available for the spread of Islam and Ahmadiyyat. Now, you can see the media and other sources are available.”

Huzoor Anwar (aba) stressed that the Khilafat of the Promised Messiah (peace be upon him) was to follow on the footsteps of the Promised Messiah (peace be upon him) and establish an organised system to ensure that the message of Islam is conveyed to all people of the world in the most effective way, stating,

“In other sects you won’t see this system (of Khilafat). Here, under the banner of Khilafat, the Ahmadiyya Muslim Community is spreading the message of Islam to all the corners of the world. So, this is why [Khilafat] is necessary. Otherwise, if you don’t have one leadership you are just like a herd without a person who is looking after them. So, now under the system of Khilafat-e-Ahmadiyya you are guided by one person, to whom according to our belief, Allah the Almighty’s favour is always given and he is guided by Allah the Almighty. And whenever he deems it necessary that [a certain action for the cause of Islam] should happen, then he asks the Ahmadiyya Muslim Community to do it accordingly. This is why the Holy Prophet (peace and blessings be upon him) said that after my demise there will be a truly guided Khilafat, ‘Khilafat-e-Rashida’ and that then there will be a period of kingship and then the dark age. And after that, as I have already said, the person will appear as the Promised Messiah and the Mahdi. And after this, he said that Khilafat will continue till the last day. That is what we believe, that Khilafat-e-Ahmadiyya will now continue till the last day. And Allah the Almighty will guide and help Khilafat and that through the guidance of Khilafat, [Allah the Almighty shall help] the Community to progress and flourish, and that is what we are seeing nowadays.”

Huzoor Aqdas (aba) further clarified,

“Every year thousands and thousands of people are joining the Ahmadiyya Muslim Community. The one man, who claimed to be the Promised Messiah (peace be upon him) in a small town, small village, now he is known almost all across the world. So, this is a system through which Allah the Almighty is helping us to spread the message of Islam.”

On the matter of ways of strengthening one’s bond with Khilafat, Huzoor (aba) said,

“If you attach yourself with Khilafat and if you believe that the Promised Messiah (peace be upon him)



was indeed sent by Allah the Almighty to spread the message of Islam and if you believe that after his demise, his true Khilafat is continuing, then you should also help the Khalifa and the system of the Ahmadiyya Muslim Community by learning more about Islam and spreading the message of Islam. So, this is the duty of each and every Ahmadi Muslim to spread the message of Islam, because the person has done his or her Bait [pledge of allegiance to the Promised Messiah (peace be upon him)]. They have declared that they will help the Promised Messiah (peace be upon him) in spreading the message of Islam. So, for that, you should learn more about Islam. You should learn how to read the Holy Quran, and learn the meaning of the Holy Quran, the commentary of the Holy Quran and the authentic sayings of the Holy Prophet (peace and blessings be upon him) and it is also necessary to learn more about the literature given to us by the Promised Messiah (peace be upon him) by reading his books... This is how you can refresh your knowledge and even better your knowledge about Islam and the Ahmadiyya Muslim Community and then spread that message and this is how you will be the helper for the Khalifa and for the Ahmadiyya Muslim Community and for the Promised Messiah (peace be upon him) and ultimately for the Holy Prophet (peace and blessings be upon him)... When you are doing all these things you will become close to Khilafat."

One Nasir enquired if the persecution faced by the Jamaat – a recent example of which was a barbaric attack on Ahmadi Muslims in Burkina Faso – will spread further into other countries. Hazrat Amirul Momineen (aba) replied,

"As the Jama'at is growing, so too is the jealousy of its opponents. Allah the Almighty has already taught us the prayer to safeguard ourselves from jealousy of people in the last three chapters of the Holy Qur'an which contain prayers to safeguard ourselves from

those who create disorder, mischief and who are of a deceitful disposition. They are aware that Ahmadi Muslims are the ones who truly worship the One God. Even though they seek to kill us in the name of Allah and His Prophet (peace and blessings be upon him), but in reality, they are motivated by their jealousy and envy. They are the ones who are rejecting the commandments of Allah the Almighty and this is a case that occurs with the community of every prophet; whenever they grow, the number of those who are envious and who create mischief also increases. They do not even desist from carrying out brutalities and this is what has occurred with the Jama'at as well."

Hazrat Khalifatul Masih V (aba) explained that since the outset of the Ahmadiyya Muslim Community, there have been intense periods of opposition which have resulted in the persecution of the Jamaat. Huzoor (aba) narrated the example of how some officials from the British government before the partition of India and Pakistan opposed the Jamaat and filed a case against Hazrat Khalifatul Masih II and even before that, false cases were brought against the Promised Messiah (peace be upon him).

Speaking of what may lie ahead for the Jama'at, Hazoor Aqdas opined,

"All the opponents of religion, whether they are atheists or people of different faiths, will join hands in the future against the Ahmadiyya Muslim Community. It is possible that if they see the Ahmadiyya Muslim Community growing here in Europe, here too in some European countries we may see the same level of persecution [as other places]. Therefore, we must always be aware. First and foremost, we must try and avert any tribulations by seeking to come under the protection of Allah the Almighty with prayer and through the means of giving in charity."

His Holiness (aba) also highlighted the need for ensuring that our Mosques are as safe as possible

and all Ahmadi Muslims should remain vigilant at all times.

One Nasir asked what children should do when their parents grow old and are not able to take care of themselves. Huzoor (aba) stated that when parents are healthy and fine, their children should ideally move out of the home with their spouse to their own home when they get married, as it helps to avoid potentially disruptive issues that can occur due to a larger family living together. However, when parents become too old to live independently, the children should take care of them. Huzoor (aba) explained,

“In western countries, people tend to leave their parents in ‘old people’s homes’ where carers look after them, and the children visit them every now and then and take a small gift for them and they think that they have taken care of the parents. However, we should properly look after our parents. Once, the Holy Prophet (peace and blessings be upon him) said three times that your mother has a right on you, and the fourth time he also said that your father has a right upon you. So these are the rights that we must fulfil and this is what the society also demands. Parents should train their children in a way that they say to them that, ‘[Now that you are married,] we are separating you in your youth for your sake, or you are living separately now yourselves, and that is fine. However, when we become old, you should fulfil your responsibilities to us and come to our help if we need you. We firstly pray that we do not need your

help in our old age, and Allah protects us from being dependent on you.’ This is why Allah the Almighty has commanded that you should pray to be saved from such an old age where you become completely weak and dependent on others. They should say to their children, ‘If we do become very old and weak and we are in need of you, then it becomes your moral and religious responsibility to look after the parents and to keep them with you.’ In such circumstances, the daughter-in-law should tolerate her father and mother-in-law as well.”

Huzoor (aba) added,

“If the houses are too small then a house can be acquired for the parents near the children so that they can go to them in the morning and evening to take care of them. If someone has a big enough house, then a room can be spared for the parents and they can be looked after that way. This carries with it the reward of Allah the Almighty. If someone is truly concerned about the Hereafter and they have some knowledge of religion as well, then we should remember that such actions carry rewards in the Hereafter too. We must remember that we are going to die one day as well and this is something we will also experience ourselves as well. So vie to gain the blessings of Allah by looking after our elders in their old age.”

“

‘Almighty Allah desires to manifest His Glory and demonstrate His Omnipotence through this group (the members of the Jama’at), and then He desires to grant it further progress so that the world may be filled with the love of Allah, true repentance, purity, true goodness, peace, reconciliation, and sympathy for mankind.

[Majmu’ah Ishtiharat, vol. 1, pp. 197]

”

'He will be the means of procuring the release of those held in bondage'

Written by Rabeeb Mirza, UK

The wording of this in Urdu is

وہ اسیروں کی رستگاری کا موجب ہو گا

Sometimes it is considered that the word 'اسیر' or those held in bondage refers to prisoners. However, it is necessary to note that the word 'اسیر' which is an Arabic word, refers to an individual who has succumbed to or fallen into the hands of the enemy during the course of battle. As a result of the enemy gaining victory said individual is taken into the enemy's authority and then the enemy can deal with the individual in whatever manner he pleases. He can use that individual to his disposal. Whereas such an individual who is imprisoned in jail as a result of committing an offence or crime is called 'مُسْجُون' or 'مُسْجُون'.

(Al-Fazl 20th Feb. 1962 pg.11)

After this clarification let us now delve into the various ways in which this aspect of the grand prophecy vouchsafed to the Promised Messiah (as) came to fulfilment.

Those who are well acquainted with Islamic History know that until the 16th Century the Islamic empire was soaring on new political heights. Its boundaries spread all the way from China to France. To the west in Ghana, to the north in Morocco and to the south in the Indonesian Islands the call to prayer would be echoed 5 times a day. However very unfortunately by the turn of the 19th Century a majority of these Islamic countries had fallen prey to colonisation and imperialistic rule by the Christian nations. Furthermore, the entire continent of Africa had become bound in the shackles of colonialism and suffered the most inhumane and horrendous brutalities ever perpetrated against humankind.

Whilst contrasting the deplorable actions of the colonialists with the extraordinary display of high morals by Muslims during their rule, Hazrat Musleh Mau'ūd (ra) stated in a speech dated 31st October 1945: "It is a natural phenomenon that whenever a nation assumes power and authority, it ends up forsaking high morals. Europeans criticise Muslims, but their own example is highly deplorable. However, there is not even one example that can be found of Muslims, during their rule, occupying a land while annihilating its native population, regardless of how weak it may have been.... Wherever Muslims have ruled, the natives of those countries continue to exist to this day.... They did not try to annihilate its people, nor did they seek to replace any nation in worldly terms. In fact, wherever the Muslims ruled, the native population co-existed. There is not a single instance where the Muslims killed the nation's indigenous population and then occupied the land.

On the other hand, when the Europeans arrived in these same countries, they took possession of all the wealth and property and wiped out the indigenous people."

It was ultimately with the birth of Hazrat Musleh Mau'ūd (ra) that Allah the Almighty had now decreed the liberation of those nations held in the shackles of bondage.

From amongst the seven continents of the world the first continent that reaped the blessings of 'He will be the means of procuring the release of those held in bondage' was the great continent of Africa.

In Hazrat Musleh Mau'ūd's (ra) blessed era of Khilafat under extraordinary circumstances and divine will when Africa had been divided into 50 countries,

31 of those countries gained independence and were spiritually liberated. Senegal, Guinea, Sierra Leone, Ivory Coast, Ghana, Benin, Nigeria, Mali, Burkina Faso, Nigeria, Morocco, Tunisia, Libya, Egypt, Sudan, and Tanzania are but to name a few of those countries. Incidentally during this period in time, 14 countries across the Asian continent also won their independence.

On one occasion Hazrat Musleh Mau'ūd (ra) stated:

"A prophecy was made that 'He will be the means of procuring the release of those held in bondage'. Allah the Almighty has fulfilled this prophecy through me. Firstly in this manner that Allah the Almighty granted those nations guidance through me whom no one paid attention to and were in a very abject and inferior state. They were living their lives as though they were in bondage. Neither did they hold any formal education, neither were they highly civilised, neither was there any provision in place for their spiritual and moral reformation like the African nations, who were ignored by the world and were only used for unrewarding labour and servitude. A representative from West Africa has just appeared before you [before Huzur's speech there was a representative that had spoken about the circumstances of his country]. Some of the people of this country are educated, but there are many people internally within the country who do not even wear clothes and walk around naked. By the grace of Allah, thousands of such uncivilised people entered Islam through me. The teaching of Christianity was promulgating there and still in some areas Christians are dominant, however our missionaries went to these areas under my guidance and they converted thousands of polytheists to Islam and thousands of people were drawn from Christianity to Islam. This had such a deep effect on the Christians that a large council of clergymen within England who retain royal prerogatives and are appointed by the government to preach and supervise Christianity. They appointed a commission to report on why the progression of Christianity had stalled in West Africa. The report that the commission presented before its council mentions Ahmadiyyat in more than a dozen places and writes that this community has stopped the growth of Christianity. Hence, in both West Africa and America the African nations are converting to Islam in the masses. In this manner Allah the Almighty granted me the opportunity of procuring the release of these people held in bondage through preaching to these nations and raising the quality of their lives."

(Al-Mau'ood, Anwar-ul Uloom Vol. 17 pp.571-572)

Alhamdulillah today we are witnessing the fruits of Hazrat Musleh Mau'ūd's (ra) great vision in conveying the message of Islam Ahmadiyyat to these nations and how they are excelling in faith and belief so much so that a few weeks ago we witnessed as to how our brothers in Burkina Faso reinvigorated our faith by laying down their lives for the sake of the Promised Messiah's (as) truthfulness and ultimately became shining stars in the skies of Ahmadiyyat. May Allah continue to elevate the station of these martyrs. Ameen



Another means in which this prophecy was fulfilled was through the creation of Pakistan. Sometimes in light of the current circumstances of Pakistan our youth question as to what was the need for the creation of such a country when ultimately we would be declared Non-Muslims and thus be deprived of our fundamental rights. Here it should be remembered in light of this prophecy that the fundamental reason why Hazrat Musleh Mau'ūd (ra) supported the Muslim League was to ensure that the Muslims were afforded their rights and thus released from 'Political' bondage.

Though the historical background of Pakistan's creation demands great detail however let me present two accounts from this chapter of history that display Hazrat Musleh Mau'ūd's (ra) key role in liberating the Muslims. In 1928 a report by the name of 'The Nehru Report' was published by the Nehru Committee which was established by the All India Congress. The initial reaction of the Muslim Leaders and the Muslim Press was in favour of the report. Within the report such proposals were outlined that would ultimately place the future of the Muslims in India in serious jeopardy. After reading this report Hazrat Musleh Mau'ūd (ra) made a penetrating analysis of the report and alerted the Muslim Leadership to the dangers to which the Muslims would be exposed to in case the proposals were accepted. Then during the early years of 1930 a series of round table conferences were held in London. Muhammad Ali Jinnah who was one of the representatives in the first and second round table conferences was so disgusted with the discussions of the conference that by the end of the second conference he decided to withdraw from politics and settled down in London. The Hindus of the congress

and the Congress-led Muslim Leaders were extremely jubilant over this decision. However, observing the prospect facing the Muslims in India, Hazrat Musleh Mau'ūd (ra) instructed Hazrat Maulana Abdur Raheem Dard Sahib (ra) who was serving as the Imam of Fazl Mosque during those days to get in touch with Mr. Jinnah and persuade him to return to India to take up the fight for the cause of the Muslims.

Recalling the persuasion of Hazrat Maulana Abdur Raheem Dard Sahib, Muhammad Ali Jinnah said "The eloquent persuasion of the Imam left me no way of escape". Mr Jinnah returned to India and put himself at the head of the Muslim League. He then formed his own Muslim League Party and the Muslim members of the Legislative Assembly rallied round him. It was ultimately the Muslim League that adopted the resolution in demanding a separate state i.e. Pakistan. (Extracted from 'Fazl-e-Umar' pp.158-163)

As mentioned before that all aspects cannot be covered but just from these two points relating to the Nehru Report and persuading Qaid-e-Azam Muhammad Ali Jinnah to come back to India to fight for the Muslim plight, one can gauge as to how Hazrat Musleh Mau'ūd (ra) was instrumental in liberating the Muslims of India from political bondage.

Another aspect of how this prophecy was fulfilled was in terms of 'The Kashmir Issue'. This itself demands a separate sitting to describe all the steps Hazrat Musleh Mau'ūd (ra) undertook in order to ensure the freedom of the people of Kashmir. In 1846 in the 'Treaty of Amritsar' the British formalised the sale of all the lands in Kashmir to Raja Ghulab Singh for a cash payment of two and a half million rupees. Thereafter Raja Ghulab Singh assumed the title of a Hindu Maharajah and began to suppress the rights of the Muslim majority in Kashmir. He taxed everything needed for the support of human life except water and air. Even grass, which people needed to pasture their cattle, was heavily taxed. Matters continued more or less in that condition till the 1920s. Due to witnessing the tyranny against the people of Kashmir first hand during his visit in the summer of 1909 as a young man, a desire was infused within the heart of Hazrat Musleh Mau'ūd (ra) that he should strive for their liberation.

A few examples of Hazrat Musleh Mau'ūd's (ra) achievements in 'The Kashmir Issue' are as follows. Huzur penned many articles and delivered many lectures and sermons in support of the plight of the people of Kashmir and the independence of their country. He also advised Muslim Leaders to provide financial support to the oppressed and Huzur himself sent a large amount for this cause. He was elected as the president of the All India Kashmir Committee in 1931 on the proposal of Sir Muhammad Iqbal. This committee consisted of many leading Muslims.

Under his presidency of two years the committee provided relief for the distressed, urged the officials of the Kashmir administration to perform their duties in a spirit of helpfulness, sympathy and humanity and provided legal aid for the very large number of the people of Kashmir who were prosecuted on false charges. The committee also initiated 'Kashmir Day' that was celebrated throughout India. It was also celebrated in Qadian. Apart from this Huzur (ra) urged every member of the Jamaat to donate in the Kashmir Relief Fund. Then in 1948 the Furqan Battalion was established under the guidance of Huzur (ra) to fight for the defence of Kashmir. (Extracted from 'Fazl-e-Umar' pg. 180 & 182/ Mahnaama Ansarullah May-July 2009 pp.412-453)

These efforts of Hazrat Musleh Mau'ūd (ra) were so well received and appreciated that Hakeem Ahmad Deen Sahib the president of the body of scholars within Sialkot wrote that:

"At this moment in time from amongst all the communities the Community in Qadian ranks in first position. They are organised since a very long time and are regular in the matters of prayers, fasting etc.... For the creation of Pakistan, they vigorously worked in making the Muslim League successful. The extent of sincerity and genuineness and sacrifice with which the Ahmadi Jamaat partook in the Jihad of Kashmir alongside those striving for the independence of Kashmir, in my opinion no other community up till now has displayed such courage and leadership."

(Risalah Qaid-e-Azam Jan. 1949 extracted from Roznama Al-Fazl 17th Feb 2014)

Nevertheless, whether it was the case of the oppressed people of Kashmir, whether it was providing guidance on the Issue of Palestine, whether it was spiritually delivering those who had fallen into the abyss of ignorance, whether it was sending Missionaries to preach the true Message of Islam to the Malkana Rajputs in order to thwart the Shuddhi movement, whether it was exhorting the Muslim nations to unite in following the example of the Indonesian Islands as they made a unified call for independence, whether it was releasing the Jamaat from the bondage of financial difficulties, whether it was liberating the Muslims from economic downfall, whether it was rebutting the contemporary ideologies such as communism that sought to bound man in the shackles of Godliness or whether it was advising the Muslim nations to steer clear from the chains of foreign debt, as a brave, courageous, determined and divinely inspired leader each chapter of Hazrat Musleh Mau'ūd's (ra) life illustrated how he truly and majestically was a fulfilment of the words 'He will be the means of procuring the release of those held in bondage'.

PRECIOUS PEARLS

Verses from a poem written by the Promised Messiah^{as}

Thou gave glad tidings that, “There is a son of yours

“Who shall one day become a beloved of Mine.

“I shall remove all darkness from that moon

“And I shall show that he transformed the world.”

What tiding! Thou gave nourishment for the heart

Holy is He Who has confounded my foes.



DATES OF JALSA UK

2023	28 TO 30 JULY
2024	26 TO 28 JULY
2025	27 TO 29 JULY
2026	24 TO 26 JULY
2027	23 TO 25 JULY

INSHALLAH

THE MANIFESTATION OF THE TRUE & THE HIGH, IT SHALL BE AS IF ALLAH HAS DESCENDED FROM HEAVEN

Samar Shaikh, Jamia UK

منظر الحق والعلاء
كان لله نزل من السماء

Without divine support, a claimant of God cannot prove his contact with the Divine. Every Divine Messenger or leader is loved by God. His special relation to God cannot be proved unless the hand of God can be seen working behind him. God should stand by him because He stands by those whom He loves. A Messenger may claim special office on behalf of God, but if he does not receive from God the support which God's favourite should receive, he must be dismissed as a pretender and a liar. It is impossible that God should appoint a Messenger or a deputy and show no special regard, interest, or love for him, that He should not help him when help is needed by him. Earthly kings help their deputies and messengers. They take care of them and give whatever help is necessary. The resources of God are infinite. He has knowledge of the unseen. He cannot fail to help his servants and deputies. The proof of a claimant of God is the help and support he receives from Him, for, it is impossible that God should abandon His true servants. It is as impossible for God to support a pretender and not to hold him answerable for his pretence, as for a liar and pretender to go about misleading God's creatures with success. It is even more against reason and common sense that God should help, and help abundantly, such a liar and pretender.

كَتَبَ اللَّهُ لَأَعْلَيْنَ أَنَا وَرُسُلِي

Allah has decreed: 'Most surely I will prevail, I and My Messengers.' (Al-Mujadalah 58:22)

It is evident from these verses that, according to the Holy Qur'an, God grants power and success to His Messengers. He makes them dominate others, in the

physical as well as in the spiritual sense.

The Lexical Aspect

"The Manifestation of the True and the High."

This means that as the manifestation of the glory of Muhammad^{saw}, he would be the completion of guidance and the completion of the propagation of the glory of Muhammad^{saw}.

Al-Fazl 17th February 1973, pg. 8

The Holy Prophet (peace and blessings be upon him) said:

إِنَّ اللَّهَ وَضَعَ الْحَقَّ عَلَى لِسَانِ عُمَرَ

That, "Allah the Almighty has placed the truth upon the tongue of Umar." There is another relation similar to the one above, "Allah has placed the truth in both; the heart and the tongue of Umar."

Correspondingly, there are words similar to these in the revelation of God regarding the Promised Reformer in which he is said to be 'the manifestation of the Truth and the High' and was given the name 'Ruhul-Haqq' and his advent was said to be 'جاء الحق وزهق الباطل'.

"Truth has come and falsehood has vanished away", (Bani-Israel 17:82)]

(Al-Fazl 20th February 1944, pg. 7)

Thus, this prophecy illustrates the immense progression of the Community and illuminates the proof of the existence of God through various and consistent signs.

Furthermore, this prophecy also puts a responsibility upon the Community, whereby it indicates that the believers should be as such that their roots are deep and strong, yet their branches should reach high into the skies.

(Al-Fazl 19th February 1957, pg. 4)

The second prophecy, that is,

"It shall be as if Allah has descended from Heaven."

The Promised Messiah^{as} has denoted this prophecy to be the manifestation of Allah's Majesty and the Truth:

يُظْهِرُ بِظُهُورِهِ جَلَالَ رَبِّ الْعَالَمِينَ

'The Lord of the worlds appears with His Majesty.'
(A'ina-e-Kamalat-e-Islam, Ruhani Khazain Vol 5, pg. 578)

Similarly, in 'Haqeeatul-Wahi' it is stated:

"By Whom the Truth will be manifested."

Haqeeatul-Wahi, Ruhani Khazain Vol 22, pp. 98-99

Moreover, in Hadith, we discover:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى سَبَاءِ الدُّنْيَا

'The Holy Prophet^{saw} said that, 'Our Lord descends every night upon the first sky.'

بخارى كتاب التهجد باب الدعاء والصلوة من آخر الليل ومشكاة كتاب
الصلوة باب التحريض على قيام الليل

Now, what does 'descending of God' mean? It is stated that:

النُّزُولُ وَالْهَبُوطُ وَالصُّعُودُ وَالْحَرَكَاتُ مِنْ صِفَاتِ
الْأَجْسَامِ وَاللَّهُ تَعَالَى مُتَعَالٍ عَنْهُ وَالْبَرَادُ نَزُولُ الرَّحْمَةِ
وَقَرْبُهُ تَعَالَى

That is, 'to descend, to decline, to ascend and movements are all attributes of the body. Allah the Almighty is pure from all of these. The descent of God means the descent of His blessings and the attainment of His nearness.'

حاشية مشكاة مجتأى كتاب الصلوة باب التحريض على قيام الليل

1. In the same *Sharah* of this Hadith, Hazrat Shah Waliullah Dehlwith states:

قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى إِلَى السَّبَاءِ الدُّنْيَا (الْحَدِيث) قَالُوا هَذَا كِنَايَةٌ عَنْ تَهْيِئَةِ النَّفْسِ لِاسْتِنْدَالِ رَحْمَةِ اللَّهِ --- وَعِنْدِي أَنَّهُ مَعَ ذَلِكَ كِنَايَةٌ عَنْ شَيْءٍ مُتَجَدِّدٍ يَسْتَحِقُّ أَنْ يُعَبَّرَ عَنْهُ بِالنُّزُولِ

الحجة البالغة جلد ٣٧ باب النوافل مترجم اردو مطبوعه
حمایت اسلام پریس

The translation of this from 'Shamusullah Al-Bazighah' explains:

"The Holy Prophet^{saw} said that when it is the last third of the night, our Lord descends every night to the nearest heaven and says, Who is calling upon Me so that I may answer him?

The scholars denote and interpret the meaning of this Hadith by saying that [it is the stage where] the human soul is capable of bearing the descent of the Divine Mercy. In my view, there could be another meaning to this that something new is created within the heart that can be interpretative with the descent." (Footnote Shamusullah Al-Bazighah Vol 2, pg. 37)

2. Then, in 'Mawatta Imam Malik' on page 74, in the footnote, it is stated,

قَوْلُهُ يَنْزِلُ رَبُّنَا أَيْ نَزُولُ رَحْمَةٍ

That, the Holy Prophet^{saw} said that, "when Allah descends it means that His blessings descend."

3. Finally, in 'Talkhees-ul-Miftah' on page 26, it is stated,

وَقَدْ يُطْلَقُ الْمَجَازُ --- بِحَذْفِ لَفْظٍ أَوْ زِيَادَةِ لَفْظٍ
كَقَوْلِهِ تَعَالَى وَجَاءَ رَبُّكَ --- أَيْ أَمْرُ رَبِّكَ

Which means that 'sometimes a word is omitted or added to the authorization. Such as, God Almighty says that is, 'your Lord has come'. Which means that the command of Allah has arrived.'

In summary, كَانَ اللَّهُ نَزَلَ مِنَ السَّمَاءِ can signify to be; the descent of the blessings of God, the grace of God, the majesty of God, and the command of God.

Prophecy of The Promised Reformer & The Four Periods of The Victory of Islam

The Holy Qur'an illustrates that the presence of the Promised Reformer not only proves the existence of God but also proves the vast progression of the

Community with the support, blessings and grace of God.

In an Al-Fazl article, respected Professor Basharat Rehman Sahib M.A wonderfully explains through the Holy Qur'an and the writings of the Promised Messiah^{as} that there are four periods which regard the manifestation of the revival of Islam. (Al-Fazl 17th February 1974, pp. 9-11)

He begins by highlighting the following verse in which Allah says in the Holy Qur'an,

وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَازْرَعَهُ فَاسْتَعْلَفَ
فَاسْتَوَىٰ عَلَىٰ سَوْتِهِ يُعْجِبُ الزَّيْرَاعَ لِيَغْنِظَ بِهِمُ الْكُفَّارَ ۖ وَعَدَ
اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا۔

This verse illustrates a picture that describes the Community of the Promised Messiah^{as}. Allah the Almighty says, "their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers — that He may cause the disbelievers to burn with rage at the sight of them. Allah has promised, unto those of them who believe and do good works, forgiveness, and a great reward." (Al-Fath 48:30)

Thus, this verse explains that there are four periods of progression divinely ordained for the manifestation of the revival of Islam.:

The first period: *كَزَرْعٍ شَطْئَهُ* is the seed-produce that sends forth. This is the period of the Promised Messiah^{as} and Hazrat Khalifatul Masih I^{ra} in which the Ahmadiyya Community originated in the form of a gentle seed-produce just as the Promised Messiah^{as} had said that,

"I have come to sow a seed. That seed has been sown from my hands. Now it will grow and expand and there is none who can stop it."

Moreover, he said,

"Do not think that God will ruin you. You are a seed sown in the earth by the Hand of God. He says that this seed will grow and expand. Its branches will spread from all corners, and it will become a large tree."

(Tadhkira Shahadatain, pp. 64-65)

The second period for the development of Ahmadiyyat is the period of the Promised Reformer^{ra}, which is deducted from the words *فَازْرَعَهُ*. This implies that the soft and gentle seed-produce will strengthen from the nourishments of the earth and the sky in this period, which is an indication to the administration of the Community and its ability to strengthen. Another aspect is that in this period, the Community

will migrate from its main headquarters. However, through the Promised Reformer's administrative ability and intellect, the Community will be bestowed with a new headquarters. All these matters point to the administrative authority and centrality. In the prophecy of the Promised Reformer, there is also a mention of converting three headquarters into four.

As mentioned before, the most prominent aspect of this period is the ability of the Community to strengthen which prevailed after the assaults of the Ahrars in 1934, the migration of 1947 to Qadian followed by the revolts and mischiefs of 1953. None of these could break the strength of the Community who continued to advance in the field of progression, or rather, got nearer towards the victory of Islam.

The third period of the progression of Ahmadiyyat is the period in which we are today. This period, in fact, commenced from 1947 where the Community had to migrate from its headquarters. However, surely there is a definite Promise of God where He will return the Community back to its homeland and this prophecy was bestowed to the Promised Messiah^{as} in the following words:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ

"Most surely He Who had made *the teaching of Qur'an* binding on thee will bring these back to *thy* place of return."

(Tadhkira (Second Edition), pg. 313 (Al-Qasas 28:86))

This period is deduced from the word *فَاسْتَعْلَفَ* in the verse. In this period, the seed-produce of the Community will somewhat become strong and thick which will illustrate the spread of the Community in the world. The prophecy of the Promised Reformer also mentions that "I will also expand the group of your pure and sincere devotees. And will bless them and their wealth and I will enlarge them in number." (Tadhkira (Second Edition), pg. 146)

If one only ponders over the *Jalsa Salanas*, this magnificent spectacle which is seen in Rabwah where people from across the globe participate chanting '*labaiK*' to their beloved Imam testifying to *يَا نَبِيَّكَ سَعِيًّا* in the form of the Abrahamic way and offer themselves before their Imam.

Then, we saw the blessings in wealth when Huzar appealed to the Community of Rs.2.5cr, and immediately the Community in England made a promise of more than Rs.1cr and presented it in the service of their Imam then and there. So far, approximately Rs.3.5cr rupees have been promised.

The fourth period is indicated from the words,

فَاسْتَوَىٰ عَلَىٰ سَوْتِهِ, which means that the Community will stand firm on its feet. This final period of the seed-produce of Ahmadiyyat will transform into a firm and healthy tree and its branches will spread from all directions. The grandeur of the Community will delight its sowers and cause the disbelievers to burn with rage at the sight of them.

This has also been described by the Promised Messiah^{as} in one of his revelations in the following words:

حُجَّةٌ قَائِمَةٌ وَفَتْحٌ مُبِينٌ - حُكْمُ اللَّهِ الرَّحْمَنِ لِخَلِيفَةِ اللَّهِ
السُّلْطَانِ يُؤْتِي لَهُ الْمُلْكَ الْعَظِيمَ وَتُفْتَحُ عَلَى يَدِهِ الْخَرَائِنُ
وَتُشْرِقُ الْأَرْضُ بِنُورِ رَبِّهَا ذَاكَ فَضْلُ اللَّهِ وَفِي أَعْيُنِكُمْ
عَجِيبٌ -

“The arguments will be established and there will be

a clear victory. This is a definite Decree of God the Merciful in the favour of His Khalifa that he should be bestowed a great spiritual kingdom. Treasures shall be disclosed at his hands and the earth will manifest through the light of its Lord. This will only occur from the grace of God and it will seem strange in your sight.”

(Tadhkira (Second Edition), pg. 383)

This is what the Holy Qur'an has mentioned in the words of *عَجِبُ الزَّمَانِ*, that it will delight its sowers.



WHAT IS VIRTUE?

The Promised Messiah (as) said:

There are two things very essential for the people: one should shun the evil and be ever prepared to do good (as if he is running towards it). So far as virtue is concerned it has two aspects: to avoid the evil and to do good. Just avoiding the evil cannot make a person perfect unless he also does good to the others. That is what really shows the extent of change that has taken place in him. Of course, this is made possible by having a strong faith in the attributes of God and comprehensive knowledge about them. Unless that is the case, one cannot get rid of evil deeds, what to talk of doing good to others.

The awe of the kings and the penal code make the people afraid of doing bad deeds-at least to some extent- why then do the people become bold in violating the law of the Ruler of the Rulers. Can there be any other reason for this, than that they do not have faith in the Ruler of Rulers. This is the only reason (for this attitude of theirs).

(Malfuzat Vol. II, p. 238)



MUSLEH MAU'UD JALSAS IN THE UK

Introduction

Musleh Mau'ud Jalsas were organised in Jama'ats all over the UK to mark the grand prophecy vouchsafed to the Promised Messiah^(peace be upon him) and its remarkable fulfilment in the person of Hazrat Khalifatul Masih II^(Allah be pleased with him). In total 28 Jalsas took place with a total attendance of 12,603 including 6,558 secured through YouTube. The Regional breakdown is as follows:

Baitul Ehsan, Baitul Futuh & Baitul Noor East	2200
Fazl Mosque Islamabad	265
Middlesex	745
Midlands	417
North East	220
North West	500
Scotland	436
South	490
South West	145
YouTube	575
Total	52
	6558
	12603

Baitul Futuh

The largest gathering was at Baitul Futuh where over 2,200 members gathered at the Mosque in the afternoon of Sunday 19th February. The event was presided by the Amir UK and included three poems and several speeches. One of the poems was presented by Mr Umar Sharif and speeches were delivered by young Waqfe Nau Mashood Mahmud, Mr Tommy

Kahlon, Rabeeb Mirza and Maulana Ikhlāq Anjum. The keynote address was delivered by Amir UK.

In addition to this a short documentary on the life of Hazrat Musleh Mau'ud was shown. The entire event was covered by MTA UK and transmitted on YouTube so that a large number of people could also watch it remotely.

It was heartening to find a large number of Atfal and Khuddam in attendance. Refreshments were served in the end.

Fazl Mosque

On Sunday 19th February 2023, a Musleh Mau'ud Jalsa was held at the Fazl Mosque – the very Mosque whose foundation stone had been laid by Hazrat Musleh Mau'ud himself.

Ladies and Nasirat listened to the proceedings on both floors of Mahmood Hall. According to the report of Regional President of Lajna 350 were in lower Hall and 120 in mezzanine which makes 470 in total. The men and Atfal were in the Mosque, Nusrat Hall and a small marquee, totalling 275.

This means that by the Grace of Allah a total of 745 men women and children attended Jalsa Yaum e Musleh Mau'ud. It was heartening to see that many young boys and girls listened to the proceedings.

After Tilawat-e-Qur'an and Nazm the actual wording



of the Divine prophecy was read in Urdu and English by the Regional Amir Dr Mujub ul Haq Khan. Regional Missionary Usman Shahzad Butt spoke on one aspect of the prophecy and respected Imam Sahib Maulana Ataul Mujeeb Rashed gave the keynote speech.

Respected Na'ib Amir Mr Mansoor Shah presided over the meeting and after his concluding remarks led the silent prayer. Refreshments were served after the meeting.

Glasgow

By the Grace of Allah a total 110 male members and 36 Lajna attended the Jalsa with dinner being served afterwards.

East Region

Jalsa Yume Musleh e Mau'ud, East Region Sunday 19th Feb. By the Grace of Allah the East Region convened its Jalsa Musleh Mau'ud at Baitul Ahad in Newham where a total of 265 members including Lajna were in attendance.

The event began with a recitation from the Holy Qur'an by Mr Ali Muwanda. This was followed by three Regional Missonaries delivering their speeches in turn on various aspects of the Prophecy. Murabbi Zawar Butt presented an Urdu speech while Murabbi Zakaria Sheikh and Murrabi Safeer Khan spoke in English. Regional Amir Mubashir Siddiqi gave the concluding remarks before the meeting was brought to a close with a silent prayer. Chicken Baryanni and Zarda were served afterwards.

High Wycombe

The High Wycombe Jama'at celebrated Musleh Mau'ud Jalsa on the 19th of February this year. The attendance was 25 and refreshments were served afterwards.

Southall

Jalsa Musleh Mau'ud Day was held at the Darus Salaam Mosque in Southall on 19th February where 95 members including 40 Lajna and Nasirat attended.

Hayes

This year's Musleh Mau'ud Jalsa was held on 20th February when 48 men attended and about the same number of Lajna participated in the event. Proceedings began at 6.50 pm and concluded just before Isha prayers.

Birmingham

Jalsa Musleh Mau'ud took place at Darul Barakat on Monday 20th February at 7 pm. Proceedings began with Tilawat-e-Qur'an and translation by Mr Osama Hamid after which Mr Roshan Ahmadi presented a poem.

The prophecy of Musleh Mau'ud was read out in Urdu by Mr Mazhar Ul Islam and in English by Tabaan Ahmad Wain. The first power point presentation about the early Life of Hazrat Musleh Mau'ud was given by Mr Nabil Hamid. 6 year old Aqib Ahmad then presented a poem.

The second power point presentation was given by Messrs Roshan and Yusuf Ahmadi on the fulfilment of the prophecy of Musleh Mau'ud. The final speech was delivered by Murabbi Rawah-ud-din Arif Khan on 'the advent of Musleh Mau'ud foretold in previous scriptures' in Urdu and English.

In the end an interactive quiz on screen took place between Atfal, Khuddam and Ansar. The subject was Hazrat Musleh Mau'ud and competition was won by the Atfal! Ansar were runners up and Khuddam were third. Isha prayers were offered after which dinner was served.

The total attendance was 190 including 80 men (23 Ansar, 26 Khuddam & 31 Atfal) and 110 Lajna Nasirat and children.

Leicester

In the Musleh Mau'ud Jalsa held in Leicester the participation included 50 men, 19 ladies and 11 children giving a total of 80.

Birmingham West & Dudley

By the Grace of Allah Birmingham West and Dudley Jama'ats organised their Jalsa Musleh Mau'ud when 230 plus members participated. The programme began at 7 pm and finished at 8.40pm followed by Isha Salaat and dinner.

NATIONAL BASKETBALL TOURNAMENT 2023

By Mirza Abdul Basit, Sadr Basketball UK, Majlis-e-Sehat



By the Grace of Allah Majlis-e-Sehat UK successfully concluded its 6th UK National Basketball Tournament UK. The annual tournament had been suspended over the Covid pandemic and it was only this year that permission was finally given to go ahead. An organising committee was established by:

Mr Mirza Rasheed - Head of Majlis-e-Sehat UK
Mr Mirza Mujeeb - Secretary of Majlis-e-Sehat UK
Mr Mirza Abdul Basit - Sadr Basketball UK

And the following members were appointed:

Mr Lutful Mannan
Chairman Basketball Committee Tournament

Mr Hafiz Masood
Vice Chairman Basketball Committee Tournament

Mr Fareed Dogar
Vice Chairman Basketball Committee Tournament

Mr Khalid Munir
Vice Chairman Basketball Committee Tournament

Mr Bashir Sharif
Vice Chairman Basketball Committee Tournament

Mr Rana Masood
Vice Chairman Basketball Committee Tournament

Mr Inam Qureshi
Vice Chairman Basketball Committee Tournament

Mr Khalid Saifullah
Vice Chairman Basketball Committee Tournament

In order to prepare for the tournament a number of departments were asked to provide assistance, namely Ziafat, Audio/Video, Baitul Futuh Hospitality, UK Medical Association, and a team of dedicated members headed by Mr Rana Masood to help with refreshments and food serving throughout the tournament. Letters were sent from Respected Amir Sahib to Regional Umarahs to send their respective teams to the tournament. Eight teams participated in the tournament, namely:

Fazl Mosque
Baitul Futuh
Baitul Ehsan
Midlands
Islamabad
TI College Old Boys
PAAMA
MTA International

Younger players displayed a real competitive spirit in their matches and displayed an improved level of skills when compared to previous years. The tournament was better planned and executed in comparison with previous tournaments, and the engagement from those watching the matches as well as those taking part in the tournament grew in comparison to previous years.

The tournament began on the 11th of February with the recitation of the Holy Qur'an, followed by the remarks made by Sadr Majlis-e-Sehat. The 8 participant teams were divided into 2 pools of four teams each, with a total of 12 pool matches played on Saturday 11th of February. The matches were competitive, run in the allocated time, and in each match, the players had the opportunity to meet the other team and receive various



chief guests for memorable photo opportunities.

Sunday 12th, at 11 am saw the two semi-finals of the tournament between MTA International and Islamabad and between Baitul Futuh and Fazl Mosque. The semi-finals were tight, and players were fully engaged in displaying their range of skills. After very competitive semi-finals, two teams emerged into the finals, namely Baitul Futuh and Islamabad. Prior to the final, a 3rd position match took place between MTA International and Fazl Mosque, where Fazl Mosque emerged victorious.

The whole tournament was broadcast live via Majlis-e-Sehat Social Media channels, and live commentary was provided for each match, along with very interesting interviews of former players who had played at the international level in Pakistani teams. Sadran for Cricket, volleyball and badminton within Majlis-e-Sehat also showed their support by attending the tournament.

A photo exhibition was on display throughout the tournament showcasing key moments of the Jama'at history where Khulafah, going back to Hazrat Khalifatul Masih III (Allah have mercy on him) through to Hazrat Khalifatul Masih V (may Allah be his Helper),

have given their support to sporting events especially to basketball. The photo exhibition showed over 50 years of basketball tradition in the Jama'at.

In addition, the basketball tournament showcased two international basketball players, who being Ahmadi Muslims, represented Pakistani basketball at the international level, namely, Messrs Mirza Abdul Basit, and Hafis Masood. The final took place on Sunday at 4 pm between Baitul Futuh and Islamabad, Islamabad came out victorious and claimed the running trophy this year.

The final session was presided by the Amir UK who gave prizes to young stars, man of the match for each of the semi-finals, officials who had engaged in refereeing, providing commentary, and live streaming, as well as those teams that reached the top positions. Respected Amir Sahib thanked all the participants and reminded them that past international players for Pakistan should serve as an inspiration to young Ahmadi Muslims playing basketball that they too should aim high and try and become international players themselves. The Amir concluded the tournament with silent prayers.

PEACE SYMPOSIUM – EDINBURGH & FIFE

By Arshad Mehmood Khan – Scotland Correspondent



On the 14th of January 2023, the Edinburgh & Fife Jama'at held its annual Peace Symposium at the Rosyth Parish Church, Scotland. The theme for this year's event was 'Pathway to Peace' and the event was attended by over 70 guests from different walks of life.

Proceedings began with the recitation of the Holy Qur'an and its English translation. Guest speakers included,

- Cllr David Ross, Leader of the Fife Council
- Cllr David Barratt, Inverkeithing and Dalgety Bay of the Fife Council
- Major Heather Lawrie of the Royal Marine

All guest speakers spoke on the importance of peace and harmony in the community.

These prominent guests also attended the event and took part in discussions:

- Rt. Hon. Wendy Chamberlain Member of Parliament for North East Fife
- Rev Norman Grant of Limekilns Parish Church
- Lt Cdr Robert Swift, Royal Navy
- Gary Haldane, Ex-Fife Councillor and friend of the community

The keynote address was delivered by Mr Ahmed Owusu-Konadu Deputy President of PAAMA (Pan-African Ahmadiyya Muslim Association UK) & Country Manager for MTA Africa TV Studios. In his address Mr Konadu quoted Hazrat Amirul Momineen (aba) who said,



"Unquestionably, the world is passing through extremely precarious and dangerous times. Reminiscent of the dark days of the past, opposing blocs and alliances are forming and it seems as though the world is set upon inviting its destruction.

"If God forbid, the current situation escalates further, the consequences do not bear thinking about. Hence, at this time, world leaders and all those people or organisations that have any degree of influence, must set aside all vested interests and prioritise the peace and security of the world. We must all recognise the reality that all nations are dependent upon one another and that we are now living in an increasingly interconnected and globalised world. Instead of seeking to build barriers or to isolate ourselves, nations and people of different backgrounds must co-operate and work together for the common good."

Mr Ahmed Owusu-Konadu finished his address by urging all to earnestly work towards creating lasting peace. Dr Abdul Hayee Regional Amir of Scotland delivered a vote of thanks and concluded the programme by leading in a silent prayer. Food was presented to the guests.

HUMANITY FIRST RESPONSE TO THE EARTHQUAKE IN TURKEY

On Monday 6th February 2023, southeast Türkiye was hit by a magnitude 7.8 earthquake at 04:17 local time, the most powerful to strike the country since 1939. The epicentre was near Ataler in Gaziantep Province. More than 11,000 buildings were destroyed and many thousands of people were trapped in the rubble. Many of these buildings were flats with several floors. As authorities were responding, a second 7.5 magnitude earthquake struck just hours later at 13:30 local time with an epicentre at Akinozu in the same region. The impact was severe in southern Türkiye in towns such as Gaziantep, Malatya, Kahramanmaraş, Hatay, Adana and Osmaniye.

Northwest Syria has also been badly affected, not just in larger towns such as Aleppo, Idlib, Latakia, Hama and Tartus, but in both countries, many smaller towns have been devastated.

A large number of rescue workers are on the scene and as they search through the rubble, the impact is becoming clearer. At this stage, 24,200 fatalities have been confirmed and the number of injuries is over 87,000 and growing. As with all earthquakes, there have been over 1,600 aftershocks which have traumatized displaced communities. As a result, many survivors are in their cars overnight or huddled around ad-hoc camp fires, too scared to go near buildings, many of which are unstable. The climate is wet and very cold, making it much harder, especially for the elderly and very young children.

Humanity First (HF) previously responded to the Izmir earthquake in 1999, and for over a decade, has been assisting Syrian refugees in Gaziantep and Iskenderun in south-east Türkiye.

Humanity First Response

Humanity First launched a global appeal soon after the disaster, with funds being raised in Europe, North America, the Middle East and Australasia. Over \$100,000 worth of aid in kind was collected by the end of the first week of February. More has come in since. A first responder team has been on the ground in the Hatay Province of southern Türkiye doing a needs assessment and establishing two base camps in the affected areas in cooperation with the UN and local authorities, who have been very helpful.

Specialist teams including medical are following from Europe and North America. Emergency aid materials such as 2,000 blankets, 30,000 pieces of clothing as well as clinical supplies are in the process of being shipped out to the region.



Given the conditions on the ground and the needs of the injured and displaced communities who are in shock, HF will focus on running short term primary care clinics in affected areas to deal with minor injuries and patients with long term conditions. HF will also provide resources including bedding, heating, clothing, hot food and water for displaced families living in temporary Government camps.

About Humanity First

Humanity First (HF) is an international aid agency established by Hazrat Khalifatul Masih IV (aba), with Headquarters in the UK and branches in 62 countries. HF provides emergency assistance using a global volunteer network, and works on the basis of need alone, irrespective of race, gender, age, religion or political affiliation. Since being launched in 1995, the organisation has responded to over 200 emergencies in 102 countries, and assisted around 2.5 million people.

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 P: +44 (0)20 8417 0082

PEACE SYMPOSIUM

By Munir Ahmed - Secretary Umure Kharjiyya Huddersfield North



The Huddersfield North and South Jama'ats collectively organised a Peace Symposium Evening at the Huddersfield Town Hall on Saturday 11th February 2023 at 5pm.

Preparation started two months prior with a formation of an organising committee to go through roles and responsibilities of organisers. Mr Munir Ahmed was appointed the coordinator for the event. The topic for the evening was World Crisis and the Pathway to Peace.

The event started at 5.07pm with the recitation and translation of the Holy Qur'an by Murabi Sabahat Karim, followed by a welcome address and introduction to the event by Munir Ahmed.

A video was played providing an overview of the Jama'at and its activities which outlined the addresses Huzoor Aqdas has given at various external events.

Interfaith members made addresses starting with Inderapal Randhawa from the Sikh Community, Kiran Bali from the Hindu Community and Reverend Canon Rachel Firth, the Vicar of Huddersfield Parish Church. They all outlined how interfaith communities could achieve lasting peace starting at individual to community level.

Messages of support were read out from local MPs from Colne Valley, Jason Mc Cartney, Batley & Spen MP, Kim Leadbeater, Bishop of Mirfield, Rev Mark Sowerby, Leader of Kirklees Council, Councillor Shabir Pandor and Mayor of Kirklees Council, Councillor Masood Ahmad.

Other keynote addresses were made by High Sheriff



and DL of West Yorkshire, Sue Baker MBE JP DL, Group Captain Gareth Prendergast from Royal Air Force, Chief Superintendent of West Yorkshire Police, Jim Griffiths, Father Oswin Garside from Community of Resurrection.

Murabbi Raza Ahmed gave the concluding address by delivering an interactive and engaging presentation highlighting how peace can be achieved drawing from the teachings of the Holy Qur'an, Holy Prophet (peace and blessings of Allah be upon him) and the Promised Messiah (peace be upon him).

Mr Yousaf Aftab, Huddersfield North President brought the event to a close by thanking everyone for attending and participating. The event was closed with a silent prayer led by Murabbi Raza Ahmed. The meeting finished at 6.35pm followed by dinner.

200 members attended the event out of which over



130 non-Ahmadi guests were present ranging from the Armed forces, Veteran, Senior officers, Majors and Lieutenants, Interfaith representatives, Community cohesion team members from the council, local councillors, local radio broadcasters, RBL representatives, local charities, friends, colleagues and Tabligh contacts from Jama'at members.

Short interviews were taken from all key dignitaries and the whole event was video recorded by MTA UK. Information about the event was posted on social media. Many positive messages were received from guests about the event and with requests to attend future ones and visits by certain groups with their children to the Mosque.

INTERNATIONAL AHMADIYYA FOOTBALL TOURNAMENT 2023

The International Ahmadiyya Football Tournament will take place between Thursday 11th of May till Sunday 14th of May this year.

To be considered for selection for either of the 2 UK teams you must register and attend the trials.

Please register by clicking on the following link
<https://forms.gle/RvFLyqYpZLYLeFoH8>

https://docs.google.com/forms/d/e/1FAIpQLSdHHtiNWQ2XimBGeBnWwUgnAZFIPZ7-_h5c8_DuMqn3JDEI4Q/viewform

If you need any further details please call
 0203 146 1031/1048/1057

FACE TO FACE ATFAL CLASSES IN UK JAMA'AT

With approval from Huzoor Aqdas (May Allah be his Helper), UK Jama'at has launched a new programme of Atfal classes across all regions in the UK. These classes take place 3 to 4 days a week in which 2 days are used for teaching the Holy Qur'an, 1 day is used for discussing Ta'lim / Tarbiyat matters, and 1 day is reserved for sports activities. By the grace of Allah, these classes are taking place in about 104 locations throughout the UK and an estimated 1250 Atfal are benefitting from these, Alhamdulillah. One of the biggest benefits of these classes is that Atfal are developing a strong bond with our Mosques and

as a result, the attendance in Mosques / Mission houses has greatly increased. Furthermore, Atfal parents who bring their Atfal to these classes also get a chance to offer prayers in the Mosque. In two regions, a separate parents' class is also arranged in parallel to Atfal classes so that the parents can also benefit. Furthermore, these classes are providing an opportunity for Atfal to develop a bond of brotherhood and friendship with other Ahmadi children. May Allah bless this initiative in all aspects, Ameen.

Note: Some pictures of Atfal Classes are shown below.

FAZL MOSQUE LONDON



BAITUL FUTUH MOSQUE



SOUTHALL AND MIDDLESEX REGION



SCOTLAND REGION



HERTFORDSHIRE REGION



ATFAL CLASS BAITUL EHSAN



ATFAL CLASS BAITUL EHSAN



ATFAL CLASS GLASGOW SCOTLAND



QUR'AN CLASS EDINBURGH



ATFAL CLASS BARTAN



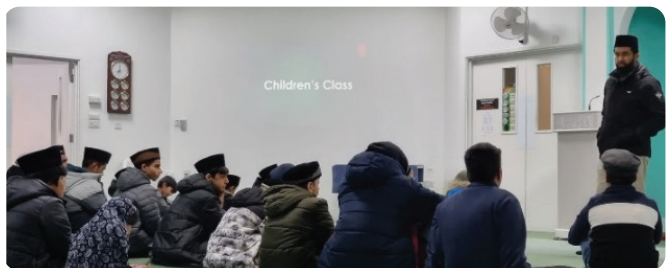
ATFAL CLASS BIRMINGHAM



ATFAL SPORTS MIDLANDS



ATFAL CLASS MIDLANDS



WARM ROOMS AND FOOD BANKS IN UK JAMA'AT

With the approval from Huzoor Aqdas (May Allah be his Helper), UK Jama'at has launched a new initiative of Warm Rooms and Food Banks across all regions in the UK. The Warm Rooms are running 2 / 3 days a week in Mission houses from Zuhr till Maghrib prayer in which elderly members of Jama'at are seated in a nice warm environment where there is provision to watch MTA and interact with other fellow Jama'at members. Refreshments are served as well. These warm rooms also welcome members from the outside local community and are creating new opportunities of Tabligh by the grace of Allah. At present, warm rooms have been established in 16 places throughout

the UK and on average 175 members are benefitting from these on a weekly basis, Alhamdulillah.

Similarly, Food Banks have been established at 11 places in the UK and these are serving the needy families. On the other hand, by the grace of Allah, members of Jama'at are donating food items to these food banks in large quantities. May Allah bless both these initiatives, Ameen.

Note: Some pictures of Warm rooms and Food Banks are shown below.

WARM ROOM IN BAITUL EHSAN



WARM ROOM IN BAITUL FUTUH



WARM ROOM IN BAITUL FUTUH



FOOD BANK IN BAITUL FUTUH



“

Hazrat Khalifatul Masih V عليه السلام has said that along with Durood Sharif [salutations upon the Holy Prophet ﷺ] and Istighfar [seeking forgiveness], the following prayers should be recited:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ
(آل عمران: 9)

“Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.”

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَأَسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
(آل عمران: 148)

“Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people.”

Friday Sermon 3 1st December 2021

”

CHILDREN'S STORIES

THREE IN THE CAVE

When the Holy Prophet ﷺ first declared his mission to the Arabs of Makkah, most of them did not take him seriously. The first to believe in him were his wife Khadija[ؓ], his cousin Ali[ؓ], his best friend Abu Bakr[ؓ] and his freed slave, Zaid[ؓ]. Gradually, more and more became Muslims and the leaders of Makkah started to get worried and tried to stop the new religion any way they can. They tried everything, bribery, threats and torture, but nothing worked; in the process, they made life very difficult for the Muslims to the extent that the Holy Prophet ﷺ advised them to migrate from Makkah, first to Ethiopia, and then later on to Yathrib (Medina) where the people were more sympathetic to Islam and many had already embraced the new religion.

The Muslims in Makkah were told that their brethren in Medina were ready to receive them and that those who were able to leave Mecca should proceed to Medina quietly and without creating a stir. Family after family made their preparations and departed in silence. The Makkans found that house after house occupied by the Muslims was being evacuated and sometimes, in the course of a week a whole row of houses would become empty. After a short period the only adult male muslims left in Makkah were the Holy Prophet ﷺ, Abu Bakr[ؓ], and Ali[ؓ], and a handful of slaves, who had no choice in the matter. The Makkans took alarm that the Holy Prophet ﷺ might soon move beyond their reach, and they decided to put a violent end to him on a particular night. At this point, the Holy Prophet ﷺ received God's command to leave Makkah, and it so happened that the night fixed for his departure was the one that his opponents had chosen for their murderous designs. Abu Bakr[ؓ], having learned from the Holy Prophet ﷺ of the decision to leave Makkah, asked whether he would be permitted to come along, and the Holy Prophet ﷺ gave his assent.

The following evening the Holy Prophet ﷺ left his house as soon as it was dark to meet with Abu Bakr[ؓ], while those who were planning to kill him were collecting around the house in ones and twos. The two then made their way out of Makkah and went up one of the surrounding hills, to take shelter in a cave called Thaur, which had an entrance so narrow that a person had to lie flat and crawl into it. It was not a very safe place to spend much time in, as there was considerable danger from poisonous snakes and vipers. But perhaps for that very reason it afforded a chance of security against pursuit and discovery.

During the course of the night the Holy Prophet's ﷺ would-be assailants discovered that he was no longer in the house. At daybreak they took counsel together and decided to follow his tracks, which, they found, were soon joined by those of Abu Bakr[ؓ]. The tracker

led them up the hill to the mouth of the cave, and there the tracks disappeared.

"The fugitives have not gone any farther; they have either sunk into the earth or ascended into the sky!" exclaimed the tracker, puzzled. The others ridiculed him, as there was nowhere for anybody to go except inside the cave; and this possibility they ruled out. Who would take the risk of serious bodily harm, and possibly death, from the vipers that abounded inside and around the cave?

Inside, Abu Bakr[ؓ] heard the voices of the men, and through the narrow opening of the cave he could observe some of them moving about. He was much afraid, knowing that if their hiding place were discovered, serious harm would come to the Holy Prophet ﷺ. When he mentioned his fear, the Holy Prophet ﷺ replied:

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

"Grieve not, for Allah is with us." (9:40).

The pursuers returned to Makkah foiled in their immediate objective, but still firm in their purpose. They announced that anybody who brought back the fugitives alive or dead would receive a reward of one hundred camels. This was widely proclaimed around Makkah.

The Holy Prophet ﷺ and Abu Bakr spent two nights and two days in the cave. Each night a shepherd working for Abu Bakr[ؓ], who had been instructed to graze his goats near the cave, brought a she-goat to the entrance of the cave and milked it for the benefit of his master and his friend. Some provisions were also sent from Mecca by Abu Bakr[ؓ]'s daughter, Asma[ؓ]. On the second night, Abu Bakr[ؓ] sent a message to a servant in Mecca, asking him to bring to the cave two camels which Abu Bakr[ؓ] had specially reserved for this occasion, along with a trusted guide who could lead them to Medina. The party of four then started on the journey to Medina.

Ten days after leaving Makkah, the small party arrived within sight of Medina, where they were joyfully welcomed by the Muslims from Medina and those from Mecca who had preceded them. The Holy Prophet ﷺ decided to stop for a few days in Quba, a suburb of Medina, and then proceed to Medina. On arrival in Medina his first act was to purchase the site where his camel had stopped, for the purpose of building a mosque thereon. He then accepted the offer of a Muslim whose house was nearest to the selected site to put him up temporarily, while the mosque and his own quarters next to it were being built.

Wordsearch

The words for this month's Wordsearch puzzle are the names of some of the Companions of the Holy Prophet ﷺ. They can be found horizontally either left to right or right to left, vertically up-down or down-up, or even diagonally!

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P		
1	K	B	T	H	O	M	P	T	R	U	Z	I	B	E	D	X	1	Zaid bin Haritha
2	Z	H	A	H	T	I	R	A	H	N	I	B	D	I	A	Z	2	Bilal bin Rabah
3	A	W	A	T	R	A	R	X	V	B	U	S	H	I	B	H	3	Umar bin Khattab
4	B	V	O	L	T	U	B	R	E	M	S	T	A	R	U	A	4	Abbas
5	U	V	T	A	I	A	Z	U	R	E	X	Y	D	O	S	R	5	Abu Hurairah
6	O	B	L	I	S	D	H	E	S	K	J	L	I	Y	U	I	6	Salman
7	B	H	I	S	S	O	B	K	R	A	R	T	A	C	F	A	7	Talha
8	A	B	B	A	A	R	T	I	N	S	L	O	B	Z	Y	R	8	Khalid bin Waleed
9	I	N	B	O	Y	L	I	O	N	I	T	A	U	R	A	U	9	Abu Sufyan
10	D	B	R	O	I	A	M	S	U	W	B	B	M	E	N	H	10	Muawiya
11	A	R	R	O	W	E	A	A	R	R	A	R	S	A	T	U	11	Zubair
12	H	A	S	H	A	B	A	R	N	I	B	L	A	L	I	B	12	Abu Salama
13	T	R	U	N	U	S	S	R	R	E	I	G	E	M	V	A	13	Abdul Rahman
14	I	N	N	A	M	H	A	R	L	U	D	B	A	E	U	X	14	Ubaidah
15	G	R	H	E	R	M	N	C	V	E	T	R	E	U	D	Z	15	Abu Obaidah

Riddles

- If there are 3 apples in a basket and you take away 2, how many do you have?
- A farmer has 17 sheep, and all but 9 die. How many are left?
- What fruit has its seeds on the outside?
- Some months have 31 days; how many have 28?
- According to the Bible, how many animals of each sex did Moses take on the ark?
- A clerk in the butcher shop is 5' 10" tall. What does he weigh?

Not many people know these ...

- Rats multiply so quickly that in 18 months, two rats could have over a million descendants.
- On average you might eat around 70 insects and 10 spiders while sleeping.
- If you sneeze too hard, you could fracture a rib.
- A shark is the only known fish that can blink with both eyes.
- A cat has 32 muscles in each ear.
- An ostrich's eye is bigger than its brain.

Answers:

Wordsearch: (In the same order): P2, P12, O14, A11, P13, D7, E4, A1, O2, E14, N8, F3, M14, M9, A3

Riddles:

As you taken away two, so you have two apples!

9

Strawberry

All 12 months have at least 28 days each.

It was not Moses, but Noah who took the animals in the ark.

Different types of meat